

pose, may fall away *totally*; then will I yeeld
 that he may fall away *finally*. It is a weake
 conceit to thinke that he shall *stand finally*,
 that *falleth away totally*. For if all grace be
 gone, *totally* lost, then must the man come
 to *another* Predestination, *another* Calling,
another justification, *another* Regeneration,
another Adoption. But then must this man
 set vp *another* Schoole of Divinity. For
 by that knowledge of Divinity, which
 is receiued amongst vs, and
 hitherto preserved, these
things cannot
stand.

A IOYNT

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A IOYNT

A
JOYNT
ATTESTATION,

Avowing that the Discipline of the
Church of ENGLAND was not impea-
ched by the Synode of Dort.



L O N D O N,
Printed by M. Fleisher for R. Mylbourne, and are
to be sold at his shop at the great South-doore
of Pauls. 1 6 2 6.

LOVE

ATTENTION

... of the ...
... was not im-
... of the ...
... of the ...

7992 78

Printed by M. F. ...
... of the ...



A I O Y N T ATTESTATION,

avowing that the Discipline
of the Church of England was

not impeached by the Synode of

D O R T.



I behooveth
him, that pre-
tēdeth to frame
A just Appeale
from unjust Infor-
mers, therein to
keepe himselfe
cleare from the

just imputation of unjust informing. Yet
hath the Author of the Treatise, styled
Appello Cesarem, rashly and without

(2)

ground cast a foule blot upon the *Synode of Dort* in generall, and consequently in common reputation upon all the members thereof; among whom those Divines, that were by his late Majesty of blessed memory sent thither, and concurred in the Conclusions of that Nationall Synode, are in speciall ayimed at, as having betrayed, or impeached the government of their Reverend Mother. *The Discipline of the Church of England* (saith hee) *in that Synode is held unlawfull.* And againe, *The Synode of Dort in some points condemneth upon the Bye even the Discipline of the Church of England.*

Was that distressed Church, in the midst of her distractions about matter of Doctrine, so wily in her intentions, as to make preposterous use of their neighbors assistance, and to draw them in for concurrence, in matter of Discipline, with a forreine sister against their owne Mother? Were those, that hence ayded that Church, *tam naris obesa*, so dull of ap-

Appeale
page 70.

Page 108.

(3)

apprehension, as not to perceiue the interest of their owne? Or did they demean themselves *tam sublesta fide*, so perfidiously, as to suffer the government of this renowned Church, so much as upon the Bye, to bee condemned by others there, and to sit downe by it?

Had there been any colour for such surmise, it might have pleased the *Appealer*, or *Appeacher*, before he Recorded in print such his odious Information, tendered to his Majesties owne hands, to have demanded in private such a question of some of those, from whom in all likelihood hee might have received particular satisfaction. Civill correspondence required no lesse of him towards those, whose persons hee professeth to respect for ancient acquaintance, and other causes.

The best is, though himselfe, for his own part, doth often salute that Synode with the complements called in Rhetorique *et alia*, and *inter alia*, *Non equidem in video*,
in video,

Page 69.

Page 107.

(4)

Page 71.

Page 108.

invideo, and such like flowers strewed along his Treatise, yet in his indulgence hee giveth others, as cause, so leave to speake in their owne behalfe. Let them looke to it, and answer for it, whom it concerneth. And againe, Let them, that are interested, plead for themselves. Wee therefore, who have hereto subscribed our names, being interested in that Synode, and withall deeply in this crimination of Puritanisme, can doe no lesse then answere, and cleare in some publique manner this slander published against us.

Page 56.

& 72.

And first in generall to remove the often objected suspicion of complication betweene *foreine Doctrines* and *foreine Discipline*, wherby is intended, that there is a kinde of naturall consanguinitie betweene that Doctrines (which odiously hee styleth *foreine*) subscribed unto by that Synode, and the *Presbyteriall Discipline* established in that and other *forein Churches*; wee answer, that in the *Netherlands*

berlands, the party opposite unto that Synode, and most aggrieved with the Conclusions thereof concerning the Points controverted, are notwithstanding as vehement and resolute maintainers of the Ministeriall Parity, as any that concluded, or accepted the judgement of that Synode. Moreover, in our private conversing with the most eminent of the Ministry there, wee found divers times, upon occasion of our declaring unto them the order and manner of our Church-government, that they were more ready to deplore, then defend, their owne estate, and wished, rather then hoped, to bee made like the flourishing Church of *England*. Nor were these therefore the lesse ready to concurre for the *Dort* Conclusions, but were rather of the principall and forward actors therein.

Secondly in speciall we plead against a supposed act of damning our owne Episcopal discipline. Which inditement,

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in fayre accusation, should have beene layed more particularly, what action, what Session, what Conclusion. Now are wee put to seeke, not so much our defence, as our fault. And for such surmise wee can finde no other footing, then (possibly) in the approbation of the *Belgique Confession*, propounded to the Consideration of the Synode about a weeke before it brake up.

This Confession (composed *an*: 1550, and received in their Church, and in the *Wallon* Churches, ever since the first re-forme of Religion) is unto them, for consent in Doctrine, a Rule not much unlike to our *Articles of Religion* here established. Which as it was formerly *anno* 1583 accepted and approued by the Reformed *French* Church in a Nationall Synode at *Vitree*, so upon the opportunitie of this Nationall Synode the State and Church there recommended the same to more publique judgement for further establishment.

And

(7)

And because two or three Articles thereof concerned Church-discipline, and avowed a Parity of Ministers, they, prudently fore-seeing that the Britaine Divines would never approve, but rather oppose the same, did therefore provide that before the examining or reading thereof, protestation should be made by the President of the Synode, that nothing, but the Doctrinall points, was to be subjected to their consideration and suffrages: and for the surer preventing opposition or dispute, the Articles concerning Discipline were accordingly retrenched and suppressed in the reading of that Confession to the Synode.

If therefore the Britaine Colledge had in their suffrages onely answered *ad quesita*, concerning Doctrine, and uttered no opinion at all *de non quesitis*, concerning Discipline, they thinke they had not herein beene wanting to their Synodicall duty and calling. The rather for that

1. They were sent thither to endeavour the peace and compofure of that diftra-
cted Church, by expreffing their judge-
ments in the Points there already con-
troverted, not by intruding in matters
not at all questioned among them.

2. Among the Instructions given them
by his Majesty, they had none to med-
dle with the Difcipline there eftablifhed,
but had charge to ufe moderation and
difcretion, and to abftaine from multi-
plying of questions beyond neceffity.

3. In that fubject there was no hope,
or poffibility of prevayling by argument
or perfuafion, efpecially in that Church,
where the Civill government is popu-
lar, and fo complyeth more eafily with
Ecclefiaftique Parity.

Yet wee thought not fit to content
ourfelves with warrantable filence; but,
upon our returne from that Synodicall
Seflion to the place of our private Colle-
giate meeting, wee diligently perufed
the *Confeflion*, not onely for points of
Doctrin

Doctrine referred to our judgements,
 but also for those excepted Articles touching
 Discipline. And consulting together what was fit to be done in deliv-
 ering our opinions the next day, wee
 joyntly concluded, that howsoever our
 Church discipline had not bene Syno-
 dically taxed, nor theirs avowed, yet it
 was convenient for us (who were assu-
 red in our consciences that their Presby-
 teriall Parity, and Laicall Presbyterie was
 repugnant to the Discipline established
 by the Apostles, and retayned in our
 Church) to declare in a temperate man-
 ner our judgement as well concerning
 that matter, though by them purposely
 excepted, as the other expressly referred
 to us. Accordingly the next morning,
 when suffrages were to passe concer-
 ning the Doctrine comprised in that
 Confession, wee (having by our place
 the prime voyce in the Synode) gave out
 approbation of the substance of the do-
 ctrinall Articles, with advice touching
 some

some incommodious phrases; and with-
all (contrary to the expectation of the
whole Synode) wee added expresse ex-
ception against the suppressed Articles,
with some touch also of Argument a-
gainst them. Which our Contestation,
or Protestation (for so may it bee styled)
was principally performed by him,
whom for prioritie of age, place, and
dignitie it best became, and from whose
person, and gravitie it might be the bet-
ter taken by the *Civill Deputees of the*
States there present.

Therein he professed and declared
our utter dissent in that point: and fur-
ther shewed that by our Saviour a Pa-
ritie of Ministers was never instituted,
that Christ ordained twelve Apostles
and seventy Disciples; that the authori-
tie of the twelve was aboue the other:
that the Church preserved this order left
by our Saviour. And therefore when the
extraordinary authoritie of the Apostles
ceased, yet their ordinarie authoritie con-
tinued

tinued in Bishops, who succeeded them, who were by the Apostles themselves left in the government of the Church to ordaine Ministers, and to see that they who were so ordained, should preach no other doctrine: that in an inferiour degree the Ministers, that were governed by Bishops, succeeded the 70 Disciples: that this order hath bin maintained in the Church from the time of the Apostles. And herein he appealed to the judgement of Antiquity, or of any learned man now living, if any could speak to the contrary, &c.

In giving our severall suffrages the same exception was seconded by the rest of us *Collegues*, partly by other allegations, and partly by brieve reference to this declaration made *communi nomine* by our Leader. To this our exception and allegations not one word was answered by any of the Synodiques either Strangers or Provincials. So that herein we may seeme to have had either their consent

Ignat. Epist. ad Philadelph.

Tertul. de Baptismo.

Hieronym. Epist. ad Marcellam.

Aug. in Psal. 44.

Epiphan. heres. 75.

sent implied by silence, or at least approbation of our just and necessary performance of our bounden duty to that Church, whereunto they all afforded no small respect, though differing in government from their severall Churches.

Herein perhaps by some we might be deemed rather to have gone too farre in contestation and upbraiding, *quasi in* as, the Civill Magistrate and Ministry there with undue forme of government of that Church, whose doctrine onely was offered to our opinions.

But on the contrary part it hath bin suggested here at home by some, that herein wee came short of our duty, that we ought to have stepped yet farther by exhibiting in writing a formall Protestation to bee entred, and kept by the Actuary of the Synode. Whereto we answer.

First that the course there taken for the manner of delivering our judgements, was not (as in the 5 Questions controverted)

verted) by subscription, but onely by vocall suffrage: which gave no oportunitie of putting in a written Protestation; whereas, if we had subscribed our names unto that Confession, we would infallibly have added with the same penn our exception against the Articles concerning Discipline.

Secondly in that vocall proceeding had we been overborn by the multitude of their voyces, or receiued any grievance or affront from them touching Discipline, we would have releevd our just cause either by written Protestation, or better meanes. But when as neither the Civill Magistrate (in whose hearing our exceptions were constantly uttered) did gain-say us, nor any of the Divines in the Synode once opened their mouths either in offence of our government, or defence of their owne, what needed we to redouble our stroke upon those, that turned not upon us?

Rixa suam finem, cum filet hostis, habet.

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Per-

Peradventure some hot spirit would not have rested in a formall recorded Protestation neither : but would have charged those Churches to blot those Articles out of their Confession , and forthwith to reforme their government; otherwile not have yeelded approbation to any Article of Doctrin, as there comprised : but renounced the Synode, and shaken off from his feet the dust of Dort, *I have nothing to doe with your Conclusions. I have no part nor portion in them. What ends you have, how things are caryed, I cannot tell; nor care.*

We confesse, we were, and are, of another minde; our owne dispositions, and the directions of our blessed Peacemaking King, kept us from kindling new fires, where we had worke enough to quench the old. We then thought (and so still in our consciences are confident) that we forgot not our duty to our venerable and sacred Mother the Church of England, but tooke a course
con-

conformable to the rules, as wel of filiall
observance, as of Christian moderation.

And even then (according to our cu-
stome of weekly transinitting into *Eng-
land* brieve narrations of the proceedings
in each severall Session to be imparted to
his Majesty) we by the next messenger
sent our relation hereof, as no whit asha-
med of our deportment herein. Which,
because it was then framed, when we
did not imagine that any quarrell would
be picked against us, for more impartiall
and unpassionate attestation, is here in-
serted, as much as concerneth that parti-
cular.

1619. April. 29 stylo novo. Ses-
sione 144 pomeridiana.

*Gregorius Martini, unus ex politicis ad Sy-
nodum delegatis, Hagâ jam recens reversus,
narrat quanto Dni Ordines gaudio affician-
tur de singulorum in Canonibus sanciendis
unanimiti consensu. Et nomine Theologis cum
exteris tum Provincialibus gratias habere
eorum Dominationes ob labores Synodicos ex-*

antlatos. Proximo in loco postulare ut Confessio Belgica perlustretur: ita tamen ut sine gravi causa nihil immutetur, nec phrasium Grammaticarum argutijs curiose insistatur. In eadem judicijs Synodorum subjiciuntur tantum ea, quæ doctrinam spectant, omissis prorsus ijs, quæ disciplinam. Intercurrit questio de authentico exemplari. Sumitur illud quod in Ecclesiarum reformatarum Confessionibus habetur. Totum perlegitur, pretermis-
sis, qui disciplinam Ecclesiasticam attinent, articulis.

Sessio. 145. April. 30. antemeridiana.

Rogantur de hac Confessione suffragia. Dominus Episcopus Landavensis omnia doctrinae capita probat. Interea tamen de disciplina paucis monet. Nunquam in Ecclesia obtinuisse Ministrorum paritatem, non tempore Christi ipsius, tunc enim duodecim Apostolos fuisse Discipulis superiores: non Apostolorum ætate, non subsequentiis seculis. Nec valere rationem in hac Confessione usurpatam; nempe quia omnes sunt æquæ ministri Christi. Nam & 70 discipuli erant Ministri Christi; æquæ

* In the more correct edition (then promised, and since published among the Acts of the Synode) Articulo 31. the words æquæ and æqualem are cashiered.

æquæ ac Apostoli: non tamen inde Apostolis
 æquales: et omnes omninò homines sunt æquæ
 homines: non inde tamen homo homini non
 debet subesse. Hæc non ad harum Ecclesiarum
 offensionem, sed ad nostræ Anglicanæ defensi-
 onem se submonuisse professus est. A reliquis
 Britannis nonnulla alia sunt subnotata de
 libero arbitrio, de passiva Christi obedientia;
 præsertim vero de phrasi nimis dura & gene-
 rali, cum dicatur de Canonicis libris nullam
 unquam fuisse controversiam: Quæ quidem
 incommoda phrasis vitio interpretis irrepse-
 rat, cum in originali Gallicana benè se habeat.
 Item exceptioni de disciplina adjicitur à reli-
 quis Britannis similis exceptio, si quid contra
 legitimos ritus externos generaliter ibidem
 statuatur. Britannorum interpellationi à Sy-
 nodicis responsum ne res quidem.

About a yeare after our returne the
 Acts of the Synode were published in
 print, wherein among other particulars,
 the Belgique Confession is at large set
 downe in 37 Articles. Whereof two
 or three containe matter of Discipline

received in those Churches; These be-
like our Censurer viewing, *prout jaces*
in terminis, thereupon, without any fur-
ther search, concluded, that Synode Guil-
ty and condemnable, as *condemning the*
Discipline of the Church of England. But
still wee hold our selves to stand cleare,
and therefore prosecute our Appeale
• from the rash sentence of this Appellant,
alleadging for our selves

1 Though all and singular the Ar-
ticles there comprised had passed Syno-
dicall scrutiny, and beene approved ca-
nonically, yet will it not follow, that all
and every the Synodiques there gave
consent thereto., For this approbation
might have passed by the votes of the
major part, etiam reclamantibus Britannis,
who for number were not considera-
ble among so many both other strangers
and Provincials. And so a favourable
construction might have exempted the
Britaine Divines from (that which is
here covertly put upon them) being
thought

thought to reach forth their hand to the striking their Mother.

2 We deny that upon view of those *Synodall Acts* we by presumption in Law need to be put to our purgation herein, as members involved in a Capitular decree of the whole Body. For in point of Discipline there passed no Act at all, there was no proposition made: as evidently appeareth by the same booke of the *Synodall Acts*, in the narration of the proceedings about this *Belgique Confession*, where the matter subjected to deliberation is recorded with limitation, first positive, *quæ ad dogmata & doctrinæ essentialiam pertinerent*, points dogmaticall, and pertaining to the essence of Doctrine: then exclusive, *Monitum prout fuit eo tempore Articulus* trigesimum, primum, & secundum non esse examinandum: quia in utroq; de ordine Ecclesiastico, quem exteri nonnulli à nostro diversum habent, ageretur.* Declaration was accordingly made at the same time that the thirtieth, first, and second Articles

*Acta Synod.
in folio. edit.
Dord. Sess.
144. pag.
301.*

* The word *trigesimum* should have been twice repeated, which by mistake was here cast out as redundant. And upon this error the word *utroq;* crept in for *illis*.

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ticles were not to be examined, because in them Ecclesiasticall Order or Church government was handled, wherein some strangers (namely the Church of England) differ from ours, (namely from that of the Church of the Netherlands.) This recorded testimony of so expresse withdrawing from the eye of the Synode all view of Church discipline might demonstrate to any indifferent peruser of those Acts, that there was no possibility of Synodical condemning, so much as upon the Bye, the Discipline of the Church of England in such examining the Belgique Confession.

As for our manner of examining and judging thereof, though it be not so particularly set downe in the said printed *Acts*, as we could have wished, & would have provided for, had wee beene made acquainted with any intent of their publication, yet is it in some sort touched in the same page in that very narration of the next Session, testifying a cautelous delivery

delivery of our judgements. *Declararunt clarissimi Magnæ Britannia Theologi, se Confessionem Belgicam diligenter examinasse, nihilque in ea deprehendisse, quod ad fidei quidem dogmata attineret, quod verbo Dei non consentiret.* The Divines of great Britaine declared, that they had diligently examined the Belgique Confession, and that therein (for as much as concerned dogmaticall points of faith) they found nothing, that agreed not with the Word of God. Which reservation implyeth that somewhat else (which did not cōcerne point of faith, but other matter) received not their approbation. It may be sayed (and so wee our selves say) that the disposers and publishers of these Synodical Acts had done more right to the Britaine Divines, if speciall mention had beene made of that other matter not approved by them, and of their particular exceptions against the Articles, which concerned Church government. But, it seemeth, (as in most other vocall passages in this Synode) the Actuary here intended abridgement in what he set downe

Page 301.
Sess. 145.

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and meant not to expresse in particular what was sayd by any concerning points not propounded to Synodical deliberation; especially touching upon so tender a string as the open impeachment of their owne established Discipline. And so they thinke that they have given us our due herein, partly by thus pointing afar off to what we did in our owne defence, leaving the reader to finde it by implication, and partly by recording that all Synodical proposition and approbation of this Confession was confined to matter of Doctrine onely.

According to which reserved forme of expression the *President* of the Synode, in the great Church of *Dort* (immediately after the publication of the Synods Iudgment upon the five Controversies) notifying the approbation of this Confession sayed (not that the whole, and every parcell, was approved, but) *doctrinam in Confessione comprehensam, in Synodo relectam, atque examinatam, — ut orthodoxam esse fuisse approbatam.* The doctrine comprised in
 that

that Confession, read over in the Synode, and examined, was approved as orthodoxe. Which style of speech excludeth whatsoever is there comprised concerning, not Doctrine, but Discipline, whatsoever was not examined Synodically, nor so much as read in the Synode, whatsoever in common understanding admitteth not the title of *Orthodoxe*, which attribute is proper unto dogmaticall points. In this sense, and of this subject they did, and well might, there alleadge the cōcording judgements *omnium tam exterorum, quàm provincialium Theologorū*, of all the Divines, as well strangers, as *Provincialls*. Nor had we cause to expect, that in such publication of the whole Synods doctrinall consent they should trouble their owne people with expressing the dissent of some few of the *Exteri* in matter of Church-discipline. Which our dissent they have delineated in this Record of their Acts, though over-veyled for their owne peace, yet transparent enough for our defence.

But our ill happ belike it was, that he, who turned over all the leaves of the *Belgique Confession* there set forth, to finde the Articles concerning Discipline, could not intend to cast his eye upon the page next fore-going that *Confession*, to view the limited manner of both propounding, and approving that body of Articles. Which limitation had he seene and considered, (so confident are we of his ingenuitie) he would not have cast this harsh imputation upon us.

And now being better informed by this our true account of the cariage of that businesse, he, that hath traduced us, will (we hope, and crave) make us some competent satisfaction, by acknowledging his over-sight, and recalling what he hath unadvisedly written to our prejudice. Which reparation we have the more cause to expect, for that, upon credence yeelded to this his Information, this imputation hath of late bin further, upon the Bye, grated on and upbrayded in the audience of divers personages of
note,

note, whose opinions of us we have great cause to respect.

As for our selves, in the integritie of our consciences we herein doe not decline the judgement of any indifferent unpassionate man; and such, we hope, this true and plaine Narration will satisfie. But above all, according to our duty and desire, we humbly submit this, and all other our actions concerning our calling, to the judgement of our most venerable Mother the Church of *England*. From whose sacred rule (we avow) we have not swarved, nor any whit impeached her Discipline, or authorised Doctrine, either abroad, or at home. And as in that Synode our speciall care, and perpetuall endeavour was to guide our judgements by that sound Doctrine, which we had received from the Church of *England*: so were we farre, and ever shall be, from usurping our Mothers authoritie, or attempting to obtrude upon her children any of our Synodical conclusions, as obligatory to them: yet remaining

maintaining our selves never the lesse resolved, that whatsoever there was assented unto, & subscribed by us concerning the *five Articles*, either in the joynt Synodicall Iudgement, or in our particular Collegiate suffrage (styled in the Acts of the Synode *Theologorum Magnae Britanniae Sententia*, and at large extant there) is not only warrantable by the holy Scriptures, but also conformable to the received Doctrine of our said venerable Mother. Which we are ready to maintaine, and justifie against all gain-sayers, whensoever we shall be thereunto called by lawfull Authoritie.

Ita attestamur

GEORGIVS Cicestriensis Episcopus.

IOHANNES Sarisburiensis Episcopus.

Gualterus Balcanquall Decan. Roff.

Samuel Ward Pub. profess. Theol. in Acad.
Cant. & Coll. Sid. Praefect.

Thomas Goad Sacrae Theol. Doctor.

FINIS.

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...which ...
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